LUCIFER.

THE LIGHT-BEARER.

PRICE 5 CENTS. CHICAGO, ILL., JAN. 28, E. M. 304. [C. E. 1904.] WHOLE NO. 1005

THE PIVOT OF SPENCER'S SOCIAL PHILOSOPHY.

In the preface to "The Factors of Organic Evolution" Herbert Spencer, discussing the question whether or not acquired qualities are inherited, says:

"I will add only that, considering the width and depth of the effects which acceptance of one or other of these hypotheses must have on our views of Life, Mind, Morals, and Politics, the question, Which of them is true? demands, beyond all other questions whatever, the attention of scientific men."

It is not surprising that Spencer attached so much importance to this question, for his own theories as to the future of society must be valued to a great extent according to the answer that is given. Let us see first what are his theories on this subject.

In the first place he draws attention to the fact that the human race is at present very badly fitted to its environment. Most wild animals are almost perfectly fitted to the environment in which they live, because it has remained practically unchanged from time immemorial, and there has been any amount of time for evolution to bring about adaptation to environment. Consequently animals are quite happy for most of their lives, for happiness accompanies the performance of functions to which one is perfectly adapted. Not so with man. Within very recent times there has been a complete revolution in his modes of life. He used to be nomadic, largely occupied in fighting and hunting, and more accustomed to occasional great efforts than to steady industry. Now, however, he has very little scope for hunting, fighting is dying out, and a wandering life has been replaced by a settled one, occupied in steady application to agriculture or industry. The result is that the instincts of our ancestors, which we have still to a great degree, are quite unsuited to our surroundings. Young men are chained to desks and counters, or have to cram for examinations, when nature is urging them all the time to go out and hunt, or fish, or fight. Sometimes a war breaks out, and then the young American or Australian throws down his books, or gives up a good job, and goes off to fight the Filipinos or the Boers, and endure dreadful hardships for a wretched pittance. This chance is gradually disappearing, however, as the percentage of people who ever see a war is constantly decreasing, and the average Achilles or Cœur de Lion has to submit to the irksome task of measuring linen or planting potatoes. Thus a large proportion of the people are unhappy, having to spend their lives in the constant discharge of functions to which they are not adapted.

This is very unfortunate, but Spencer says it will cure itself, because the qualities which we acquire by our efforts are transmissible to our descendants. In his opinion every man who makes an effort to stick to his books or his shop, when he would like to be out hunting or fishing, is making it easier for his children to live according to modern conditions. Spencer believes that if each generation does its irksome work, and transmits to the next an increased adaptation to such work, the work will gradually get less irksome, and at last a generation will arise which will study Euclid and measure cloth with as great delight as a cat shows in catching mice, or a duck in swimming in the water.

Such a change alone would transform a miserable world into a fairly happy one. But there is more to follow. Spencer thinks that there will in the future be an extraordinary increase of sympathy in the world. In the past we have been going through the militant stage of society, in which much cruelty was necessary. Thus men remained callous and brutalized, because every day they had to do and witness cruel things. Moreover, our ancestors lived largely by hunting, which is also a cruel occupation. In such a soil the precious flower of sympathy could not grow. Now, however, peaceful industry and co-operation have replaced violence, and the gentle emotions of sympathy and pity can live where they must have died in a more savage age. Moreover, it is supposed that the effects of sympathy can also be accumulated by inheritance, and that in consequence the world will become more sympathetic from age to age, until at last altruism is as easy and natural as egoism is now. At the same time, however, there will be constantly less demand for sympathy with suffering, as people get constantly better adapted to their environment and suffer less. Finally, the upshot will be that competition in altruism will become as keen as competition in egoism is now, and the virtuous man will be he who gives up an opportunity of sacrificing himself in order that someone else may have the pleasure of doing so instead.

At this stage I had better explain that I am not joking. Those who have read only the tame Utopias of More, Bellamy, and Morris will refuse to believe that the grave Herbert Spencer has ever said anything like this. But it is true. Let any doubter read the "Data of Ethics," especially the chapter on "Conciliation," and he will soon be convinced that Herbert Spencer has said all that I have attributed to him. In fact, such ideas run through all his writings on social problems.

Everything rests on one assumption, however. It must be supposed that our habits and customs, acquired during our lives, can be transmitted by heredity to our descendants. Without this accumulation by heredity, each man would start just where his father did, and the world would only get the advantage of good habits and virtuous efforts during the life of the individual in whom they were manifested.

Now this latter view is the one which has come to be held by most living biologists who are either in middle life or in the younger generation. The inheritance of acquired characters, once taken for granted by everybody, is now considered by a majority of competent observers to be as mythical as the sea serpent. Should the new view prove true, then it is clear that there is only one way to improve the raw material of the race. If we can only transmit what we have inherited, then it will be necessary that only those of good heredity should be parents, or at least that they should leave more offspring than those of inferior heredity. That means that we must rely on selection and rejection, and not on the accumulated effects of conduct and habit.

But that is not all. If the belief in the inheritance of acquired qualities must be abandoned, that only means that we are deprived of a certain way of making progress. Now, however, biology has thrown another shell into the progressive camp. Not only does it say that selection is necessary to progress, but it adds that without selection we must actually go back. In chapter 2 of "Social Evolution" Bejamin Kidd says:

"Recent biological researches, and more particularly the investigations and conclusions of Professor Weismann, have tended to greatly develop Darwin's original hypothesis as to the conditions under which progress has been made in the various forms of life. It is now coming to be recognized as a necessarily inherent part of the doctrine of evolution that if the continual selection which is always going on amongst the higher forms

of life were to be suspended, these forms would not only possess no tendency to make progress forward, but must actually go backward. That is to say, if all the individuals of every generation in any species were allowed to equally propagate their kind, the average of each generation would continually tend to fall below the average of the generation which preceded it, and a process of slow but steady degeneration would ensue."

Here, then, is an apparent deadlock between biology and the aspirations of social reformers. If the views I have quoted are correct, everything depends on selection and rejection. But at present natural selection is practically the only form of selection that exists among the human race, and natural selection implies a struggle for existence in which some succeed and others fail. It means heavy infant mortality, hunger, disease, and many other very unpleasant things. But the exact aim of most social reformers is to abolish these very things; to do away with starvation and early death, and give everybody a chance of living and flourishing. Thus it appears that the great aim of social reformers is to produce conditions under which the race would deteriorate.

Benjamin Kidd has pointed this out with great force, and has pronounced Socialism, Communism, and all other economic changes of that kind utterly impracticable. He says we must have natural selection, and must therefore have a competitive struggle under which many will go to the wall. Any nation that adopted Socialism would, in his opinion, rapidly degenerate, and be extinguished in the struggle for existence.

There is one way of escape, however. Natural selection is not the only possible form of selection. Artificial selection is also possible. Nay, artificial selection has been practiced for ages by breeders and gardeners, and with such success that they have produced far more wonderful results than natural selection ever produced within a similar period of time. If, then, we can apply artificial selection effectively, it is clear that we can dispense altogether with natural selection, and can accordingly go ahead with Socialism and Neo-Malthusianism.

But what form of artificial selection is it to be? Breeders employ many forms—infanticide, emasculation, killing and eating the unfit in youth, and so on. But these methods are too drastic for modern civilization. We must also reject all proposals to have parents pass a medical examination, or any other examination, as such things could only be made effective by an amount of interference with the individual which would be intolerable.

It is the glory of Moses Harman to have suggested the only form of artificial selection practicable for the human race. This is to leave every woman free on all occasions to choose the father of her child, the assumption being that in a majority of cases she would select a man above rather than below the average. An automatic method of selection would thus be created, without interfering with the liberty of any one. Men would, of course, have a like freedom, but selection by women could manifestly be far more rigorous, for the work of parenthood would require a much smaller percentage of the men of the community than of the women. If this plan were adopted, careful selection would soon be inculcated as a moral duty, and the spirit of emulation would lead women to strive against each other to produce the best possible children by selecting the best possible fathers.

With this method of artificial selection available, we need not mind if the doctrine of the inheritance of acquired qualities is finally rejected by science. R. B. KERR.

Broadly considered, the minds of intelligent men fall into three groups : (*a*) The objective mind, which only clearly appreciates things by the sense of sight; this may with equal propriety be called the visual mind; (*b*) the mathematical mind, the rarest and most wonderful attribute of man; and (*c*) the Spencerian mind. This means that the mind of Herbert Spencer was not only out of the common, but that it had something peculiar in itself. It is very difficult to define what is meant by a philosophic mind, and yet we all appreciate the kind of mind that is intended by the phrase. No one would venture to deny that Herbert Spencer would be classed as a philosopher, but we should at once deny that he had any claims to be considered as a biologist; yet he wrote a remarkable work, "The Principles of Biology," and propounded views which demanded and received the consideration and commendation of the greatest among contemporary biologists, Charles Darwin. No one who studies Spencers' "Principles of Biology" can deny that they betray ignorance of very simple botanical and zoological facts, yet his great skill in recognizing the bearing of the leading facts of evolution is expressed by his terse and surviving phrase, "survival of the fittest." Many brilliant minds have evolved theories and left them to be proved by the plodding labors of painstaking men, and we frequently find ourselves in doubt as to which should be accorded the greatest meed of praise, the enunciator of a great problem or he who solves it. However, it is certain that although Herbert Spencer was in no sense a biologist, yet it is evident to all who read the "Origin of Species" and the "Descent of Man" that Darwin had a very great respect for Herbert Spencer, and speaks of him as "our great philosopher." It is also obvious that no two men could be found whose minds worked in such opposite ways, for Darwin had an eminently objective mind. Thus, in considering natural selection, especially in relation to "the degree organization tends to advance," after discussing the matter from the Spencerian standpoint, he writes: "But as we have no facts to guide us, speculation on the subject is almost useless." One mind cannot move without facts, and the other is ready to frame hypotheses and point to conclusions, often startling and alluring, and in many instances borne out by subsequent work, but by the zeal and labors of other workers. Herbert Spencer won our admiration in the early struggles of the doctrine of evolution, when bigotry and prejudice attempted to strangle it. Huxley was its doughty champion among the biologists, and Spencer showed, from the standpoint of philosophic thought, that its principles were unassailable. They have prevailed, and he lived to see evolution calmly acclaimed in the strongholds of its most determined assailants.—British Medical Journal.

The test of a theory is that it shall account for and satisfy the facts. This has been first done in the history of human reason by the theory of evolution, which long lay in the realm of hypothesis, glimpses of it caught by the Roman Lucretius, and by other poets from time to time, and as modern science began to grow, and facts and powers of Nature to be carefully observed and compared, one after another scholar made suggestive contributions, unknowing to what edifice, until there was gathered so much material that when the master came with the secret command, and outlined first and then filled in the detailed plan, the structure grew to sight and revealed itself a majestic home of all human knowledge. Goethe studying the morphology of plants, Laplace and others presenting the nebular hypothesis, the significant words of Lamarck in respect to the development of animal life, gave some of the material. It was Lamarck that enabled Emerson to anticipate Darwin in his famous lines,—

> And striving to be man, the worm
> Mounts through all the spires of form,—

and gave Darwin himself the impulse which led that great investigator to devote patient decades of years to the observation and correlation of multitudes of facts in their relations and sequences.

But before Darwin had filled out his scheme of zoological evolution, Herbert Spencer, in his "Principles of Psychology," had stated the doctrine of evolution as the universal plan of all things, as it stands to-day. That an evolution by natural selection, the survival of the fittest, the influence of environment and of heredity co-working or defeating each other, might be and was wrought out in respect to vegetable and animal life, and could have so remained as special and limited, is quite plain. But Spencer, building on an immense accumulation of facts, from particulars launched to universals, showed with magnificent comprehension that this evolution, this growth, is always and everywhere the principle of Nature, energy forever proceeding in one course, "integration of forces from indefiniteness, simplicity and homogeneity to definiteness, complexity and heterogeneity," as it has been stated almost in his own words; that is, from the protoplasm, or undifferentiated matter, through the monad, a simple cell, up to the great animal creation and man himself, who reasons of all;—from the atom up through the entire complexity of words.

But we cannot here discuss the vast field of Spencer's philosophy. Its radical ideas, its system of the universe as the endless evolution of life, without exceptions, have been indicated. He extended his application of this philosophy to the realms

3003 B1
de 21 43

of ethics, showing how they have evolved in a double way, through the experience of the race and the intuitions of the individual,—a solution which put an end to the tedious quarrel of the intuitionists and the experientialists. He took it through the development of society, not as separate groupings here and there, but generalizing inclusively the whole social advance of the world of man as a whole. What Tennyson wrote in his lines:—

"Yet I doubt not through the ages one increasing purpose runs,
And the thoughts of man are widened in the process of the suns,"

was a poetic expression of what Spencer's sociology shows to be universal truth. Despite wars and follies, crimes and superstitions, the world-view exhibits this as truth, and Spencer demonstrates it as the present phase of a plan bigger than all the theologies and creeds since man began to make them.

In political principle Spencer was an individualist of the radical sort—in fact, an Anarchist. He desired to see the interference of government reduced to its lowest terms. Particularly he desired to see the hands of government lifted from education. In this he was himself one of those elements which he himself characterizes as conflicting with the universal plan, at least for the time of their action, but which will be found in the ultimate as contributive to its working out in a more perfect way the evolution of ideal society. When the ethical end of this great comprehension of forces shall have developed, the inescapable result is the entire recognition of each individual right on an equal plane with every other individual right—or Anarchy; that is, society without what is now known as government, the basis of which is limitation, whereas the end of evolved society is liberation. And a liberator is what Spencer has been. He has opened to the thought of the world, through the gateway of science, the free road to the finest dreams and loftiest longings of the human soul.—Springfield Daily Republican.

Herbert Spencer had more readers in America than in Great Britain, and his works were translated into almost all the European languages. No one ever was more thoroughly dedicated to the pursuit of truth. For some years he was not only dedicated, but self-sacrificed to it. The scantiness of Milton's payment for "Paradise Lost" is a byword. Herbert Spencer's early works required for their publication the aid of friends, and it is strange to compare his wages with those of the writers of second-rate novels. Spencer is entitled to rank among discoverers, for he treated the mental development of men on the principle of evolution some years before the appearance of the "Origin of Species." As a moral philosopher, he dealt with the moral and social nature of men by a method derived from his study of biological science. If the results of that method leave something to be desired when it is applied to the spiritual and esthetic elements of humanity, it was in itself sound as well as an antidote to chimeras and fallacies. Spencer was a thoroughgoing Freethinker. He came at a time when the old traditions and sanctions had been destroyed or undermined by science and criticism, while nothing had yet come to take their place. But he was not destructive. On the contrary, he was a builder of morality and society on a biological foundation, and his work, if it is not destined to be final, will certainly be lasting.—Professor Goldwin Smith.

Herbert Spencer died from "senile decay." He had been obliged to husband his health and strength for more than forty years, and the wonder is he lived so long.

It was natural that Herbert Spencer should order his bodily remains to be cremated. No doubt this will act as an incentive or an encouragement to others who are able to make stipulations on such matters.

Herbert Spencer's three executors show how the "wind blew" intellectually. All three of them, we believe, are Freethinkers. Dr. Duncan helped in the compilation of "Descriptive Sociology"; Dr. Charlton Bastian is one of the "spontaneous generation" heretics, and the author of what the pious folk call a "materialistic" book on the Brain; and the Hon. Auberon Herbert is well-known as a pronounced philosophical Individualist (or Anarchist) after Spencer's own heart.

The simplicity of Herbert Spencer's character was manifest in the requests he made with regard to his funeral; first, that no flowers should be sent; second, that no one should wear mourning.

Steadily always did Herbert Spencer refuse what are called "honors." He declined to be nominated as lord rector of St. Andrew's University in 1872; he refused the degree of LL. D. offered him by that university and also by Cambridge; he refused a fellowship of the Royal Society; and he ignored Emperor William's effort to fasten on him the Order of Merit.

Herbert Spencer began his literary career by writing for the *Nonconformist*. That paper was conducted by the Mialls and really had some grit in it. It upheld the true Nonconformist standard of absolute separation between Religion and the State. Afterwards, when Spencer gave up engineering for ever, he became sub-editor of the Economist at £150 a year. The Economist is still living and has a good reputation. But it never had, and never will have, another sub-editor like Herbert Spencer.

Herbert Spencer wished that Mr. John Morley should be present at the funeral ceremony and deliver a valedictory address. Mr. Morley was holidaying in Sicily, and when a telegram reached him, after inevitable delay, he had to express his great regret at his inability to attend. The remains of Herbert Spencer were cremated at Golder's Green, the ashes being afterward interred at Highgate Cemetery.—Freethinker (London).

What the world owes to Spencer chiefly is the destruction of old prejudices and traditions, the forcing of educators to make allowances for youthful immaturity in the bringing up of children. He did what he could to introduce a more rational consideration of things, particularly in the sphere of religion. . . . His argument that force never disappears, but is only transferred, is now a commonplace scientific axiom; but in his day it was the height of impiety. Herbert Spencer was an Englishman to the manner born—cold, self-contained, rather narrow in his point of view toward foreigners. For him it was most remarkable that he ever undertook to travel to America. The reason is probably to be found in the enthusiastic reception accorded by America to his work. . . . He looked upon mankind as the highest form of specialization in nature, and would hear nothing of restricting the liberty of the individual more than was absolutely necessary for the cohesion of society.—Scientific American.

Long before any of his contemporaries had seized its universal import, Herbert Spencer grasped a great, light-giving truth —the truth of evolution; grasped it so that it became bone of his bone and flesh of his flesh, and, with a pertinacity of which the history of successful thought gives few examples, had applied it to the whole of life, down to the minutest details of the most various sciences. Who, since he wrote, is not vividly able to conceive of the world as a thing evolved from a primitive fire mist, by progressive integrations and differentiations, and increasing in heterogeneity and coherence of texture and organization? Who can fail to think of life, both bodily and mental, as a set of ever-changing ways of meeting the "environment"? Who has not suddenly at some time grown grave at the thought that the parents' sinful or virtuous habits are inherited by the children, and destined to accumulate from generation to generation while the race endures?—Professor William James.

Herbert Spencer was not the least—perhaps he was the greatest—of that famous Victorian quartet that did more than any other four men of their era to revolutionize the world's thinking with respect to some of its greatest interests. With Darwin, Tyndall, and Huxley, he helped to break down the old conservatism and conceptions of the meaning of life and destiny, establishing new standards and giving new interpretations to old phenomena which have been and still are working their way into general acceptance by their inherent strength and vitality. They have changed the world's idea and the world's attitude toward theology, physical and social science, and the origin and end of man.—Boston Transcript.

FEDERATION MASS MEETING IN TURNER CASE.

A mass meeting has been called by the Federation of Labor next Sunday at 2 p. m. at Handel Hall to protest against the imprisonment on Ellis Island, New York, of John Turner, the English labor leader, who is held charged with being an Anarchist. The speakers are to be Judges Tuley and Dunne, Dr. Emil G. Hirsch, Clarence S. Darrow, Mayor Jones of Toledo, Samuel Gompers, John Mitchell, Thomas I Kidd, and Barney Cohen.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 506 FULTON STREET, CHICAGO, ILL.

Application Filed for Entry at the Chicago Postoffice as Second-Class Mail Matter.

TERMS OF SUBSCRIPTION.

One copy, one year	$2.00	One copy, six months	$1.00
Two copies to one address, one year	2.25	Two copies to one address, six mos.	1.15
One copy, three months	.50 cents	Single copies	5 cents

Hereafter Lucifer will not be sent to subscribers after expiration of subscription except by special request. Please compare number on your wrapper with whole number of paper, and if your subscription is about to expire notify us if you wish to continue to receive Lucifer.

EASTERN REPRESENTATIVE:
E. C. WALKER, 244 WEST 143D STREET, NEW YORK CITY.

Lucifer and its literature can be obtained in San Francisco at the book store of Robert C. Ross, 1203 Market street, opposite City Hall.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THIRD SERIES. VOLUME VIII. NO. 4.

THE POSTAL DEPARTMEET ORDERS A REHEARING.

Just as the copy for this week's Lucifer is almost ready to send to the printers the following letter is received:

"Chicago, Jan. 23, 1904.

"Publisher Lucifer the Light-Bearer, Chicago, Ill.—Sir:

"I am authorized by the department to accept from you under the provisions of section 441, P. L. & R., an application for the readmission of your publication to the second class of mail matter.

"On filing this application you will bring to this office your mailing list, subscription orders, and other evidence you may have in your possession to sustain your claim to the second class privilege. Respectfully,

"F. E. COYNE, Postmaster."

It is probable that this issue of Lucifer will reach its subscribers without the 1-cent stamp attached as for the last three issues. This will not mean that the right to mail at the second-class rate has been restored to Lucifer, but that, pending examination of evidence, Lucifer will be mailed without stamps by our depositing money to cover postage at the rate of 1 cent a copy should the decision be against us. This presumption is based on our previous experience in applying for the second-class rate. I will immediately furnish the required evidence, and it would seem that there is no reason why Lucifer should not be readmitted.

Dr. Pfeiffer was sent to Washington on behalf of Lucifer's subscribers by the Free Speech League of New York. He said that his representation of the case was favorably received by the officials, and he promised a report of his interview for publication in Lucifer. Unfortunately a cold taken while on the way to Washington developed into a severe case of pneumonia, and not only was he unable to write the report, but his physician forbade him to even talk. He had told Dr. Foote, before becoming unable to speak, that my statement which should have reached Washington on Dec. 12 had arrived a day too late. I had waited as long as possible in order to learn what the rulings in regard to advertising were, and, failing to learn, had mailed my letter on the 10th. On learning this, I sent another statement to the department, and now receive the information that the case is to be reopened. Will perhaps be able to give further information next week.

The hearty thanks of all Lucifer's friends, as well as of its editor, are due to the Free Speech League. And in no way can we show our gratitude more effectively than in becoming members of this league. LILLIAN HARMAN.

LIMITATIONS OF FREETHOUGHT.

My second lecture course in San Francisco continues to be fairly well attended, notwithstanding the very unfavorable weather of the past two Sundays. On last Sunday the subject was "The Limitations of Freethought." This title was selected partly because of what I considered the failure of the Materialistic Freethinkers of San Francisco to maintain meetings in accord with the logic and traditions of Freethought. The course of lectures given by Mr. Lewis, a young English lecturer, on "Modern Science vs. Theology," also on "Socialism vs. Present Systems of Economics," while very interesting and well reasoned out, did not and do not fulfill the requirements of Freethought, as I understand that term. In part also this theme was chosen because of a criticism made by a prominent Freethinker that in my lecture entitled "Ingersoll on the Sex Question" I had wandered from my subject and had said very little about Ingersoll.

With this preliminary I proceed to quote a few paragraphs from the address of Sunday, Jan. 17:

"We will speak out, we will be heard,
Though all Earth's systems crack.
We will not bate a single word,
Or take a letter back.

"Let liars fear, let cowards shrink,
Let traitors turn away.
Whatever we have dared to think,
That dare we also say."

Thus sings the poet-philosopher Lowell. With all due respect I would amend by saying, "Whatever we have dared to think, that dare we also do!"

Freethought, freedom of thought, involves, includes, demands freedom of *expression*, whether that expression take the form of spoken words, written or printed words, pictures, images or *acts*—so long as the words and images are not libelous or slanderous, and so long as the acts are non-invasive and non-suppressive of the equal rights of others.

Spencer's formula, "Each has the right to do as he pleases, so long as he does not invade the equal rights of others," would seem to cover the ethical problem as nearly as words can take the axiomatic form of expression.

If freedom of expression be a necessary part of freedom of thought, then Freethought involves and includes "free platform," free *arena*, free *forum*, and hence the lecturer or editor who does not extend the right and privilege of free platform, free criticism—*affirmative* criticism as well as negative and interrogative—cannot claim to be a logical Freethinker.

Judged by this standard, Robert G. Ingersoll was not a model or ideal Freethinker. His was not a free platform. The meetings I attended at which Ingersoll was the orator were not Freethought meetings. They would more correctly be called anti-theologic meetings, Shakespearean meetings, or something of that sort. As with the average clergyman, it would seem that Ingersoll—or his managers—preferred that nothing be said or done at his meetings that would weaken the impression made on the hearers by himself. There was no chance for comparison of ideas from different minds. For instance, in regard to

FREEDOM OF MONEY—

the right to issue notes of credit on paper, or to coin pieces of metal of uniform weight, shape and fineness to represent value—that is, the right to do as the citizen pleases in the matter of increasing the circulating medium, so long as neither fraud nor compulsion is used—in this regard Robert G. Ingersoll was not a Freethinker. No freedom of action, as the logical sequence of freedom of thought, is permitted by the political party with which the greatest of Agnostic orators was long closely allied. To the close of his life he stood solid with the enemies of freedom and justice, in regard to issue and control of the volume

of currency; stood solid with the party of monopoly, the party that advocates and practicalizes privilege for the few and slavery for the many, in one of the ways now most effective in securing such privilege, such slavery. Garfield, himself a member of the same despotic political organization, uttered a great truth when he said, "He who controls the currency of a nation controls the liberties of that nation"—or words to that effect.

Ingersoll defended the party that stands most clearly identified with the policy of giving control of the volume of money into the hands of a few men, the banker class, whose interest leads them to limit debt-paying money to an amount less than one-tenth of the debts of the country, so that when a concerted demand for the payment of debts is made the debtor class may be "held up" and robbed by the creditor class; robbed of their accumulations, their houses, lands, goods and chattels—often for a small fraction of their cost value, their real value.

Time was when such robbery was very dangerous business to the robbers, but now it is perfectly safe, even respectable and honorable, thanks to the laws and customs upheld by such Freethinkers as Robert G. Ingersoll and thousands more who are *Anarchists* and *heretics* in regard to belief in and obedience to Jehovah, the God of the Jews and Christians, but who are still devout believers in and obedient servants to the God Plutus—the money of privilege, the orthodox god of the orthodox political party, or parties, that now rule and rob this country, this miscalled land of the free, just as similar orthodox parties rule and rob the people of every land now called civilized, through the superstitious belief in the necessity for money of privilege, money of "government."

FREEDOM OF TRADE.

Under scientific Freethought, which includes free, non-invasive action, no man would or could be fined or imprisoned for violation of tariff laws, because there would be no laws to prevent freedom of trade between man and man, between nation and nation. Ingersoll was a champion of the high tariff laws of the Republican party. In his last political campaign for McKinley's election Ingersoll made free use of the old stock arguments in favor of this engine of political and economic despotism and robbery, and therefore in regard to freedom of trade he was not a logical Freethinker.

FREEDOM OF LAND.

In order to be a good champion of Republican politics Ingersoll was necessarily a defender of our present robber land system—a system by which land can be monopolized and held out of use by any man who has money or a legislative "pull"—held out of the reach of millions of homeless people who would gladly draw their sustenance direct from Mother Earth if not practically denied that right by law-protected robbers. Therefore on the subject of man's "inalienable right" to a share of the soil Ingersoll was not a Freethinker, but a defender of one of the worst superstitions that ever cursed mankind—the superstition that land is, or may be, an article of trade, of commerce, allied to the superstition that human bodies are articles of barter, of commerce, of speculative greed, both of which superstitions are traceable to theology.

He who owns the soil, the ground, from which man must draw his sustenance, owns the liberties of his fellow man.

FREEDOM OF THE AFFECTIONS.

While there is little or no evidence that Ingersoll repudiated his anti-Freethought principles in regard to money, land and trade, it is gratifying to know that in his last public address—"What Is Religion?"—his attitude was that of a logical Freethinker in regard to Freedom of the Affections, including Freedom of Motherhood—as when he said:

"Science, the only savior of mankind, must make woman the owner, the mistress of herself—must put it into the power of woman to decide whether she will or will not become a mother."

Does this mean simply, as was contended by a prominent Agnostic of this city not long since, that science must put it into the power of woman to prevent conception whenever she thinks maternity undesirable? That is to say, must woman have a negative choice only in the matter of bringing children into the world?

If so, how much better is this power of choice than that now exercised by the "spinster," or "old maid," of conventional society? Cannot, or should not, the self-owning woman have the right to make a second, a third or fourth choice—any number of choices, in fact—in regard to fatherhood for her prospective children if she finds her first choice unsatisfactory and maternity undesirable with such fatherhood?

What sort of freedom of thought or of action would it be if a woman who had once under compulsion chosen bread as her only food for life should tire of the monotony of bread alone and should desire a change to apples—if then this woman should be told that she need not eat bread if she loathed it, but she must never, never *think* of eating apples or any other kind of food—what sort of self-ownership would such freedom as this imply?

That Ingersoll did not mean any such negative choice is shown by his next paragraph, wherein he said:

"This is the solution of the whole question [of ethical and economic reform]. This frees woman. The babes that are then born will be welcome. They will be clasped by glad hands to happy breasts. They will fill homes with light and joy."

Would results such as these be possible if only a negative choice—the knowledge of how to prevent conception when once married—should be allowed to woman?

Elsewhere in his writings Ingersoll says, "Woman should have a divorce for the asking"—without being obliged to tell why she wants divorce. In thus saying the great Anarchist in religious matters comes very near taking Anarchistic ground in the realm of the affections also.

It is because I love and honor the memory of Ingersoll for what he did to destroy theologic superstition that I object to the policy of making him a model to be imitated in all respects.

The very worst thing that can happen to any forward movement is the deification or canonization of its leaders.

★ ★ ★

Among the critics who spoke after the close of the lecture were two or three who charged Ingersoll with dishonesty—moral or intellectual, or both. In my reply to these I took the ground that, with his training as a lawyer and politician, it was very hard for Ingersoll to be a consistent or logical Freethinker, but that I refuse to sit in judgment upon his motives. His *acts* and *arguments* I may condemn, as I would expect all Freethinkers to do if my record were of like character, but of the *motives* behind the acts of Ingersoll or any other man I confess my ignorance, and am always in favor of giving the accused the benefit of all possible doubts.

Much of the address was devoted to a consideration and presentation of the life-work and tragical death of that noble martyr, Ida C. Craddock.

The formation of an association to continue the Free Platform meetings in San Francisco is progressing satisfactorily.

Next Sunday will close the lecture course now advertised. Whether any more will be delivered or attempted in this city by myself, is yet to be determined. Having been asked to lecture in Oakland on the work to which Lucifer is mainly devoted I shall probably accept the invitation. Therefore my address for a few weeks longer will be care E. M. Dewey, 1054 (not 1014) East Fourteenth street, Oakland, Cal. M. HARMAN.

A WEE PROTEST.

The following is handed in by my little daughter. The copy for Lucifer is sent down to the linotype office Sunday evening. There being no delivery on Sundays, I send her to the substation for the mail, as important matter frequently comes in late, and this being such a cold day she was moved to make this protest.

L. H.

"Notice.—The subscribers to Lucifer who have any copy to send will please mail it so as to reach here before Sunday, as it is too cold for me to go to the postoffice.

"VIRNA WALKER."

PAINE MEMORIAL BANQUET.

A banquet and celebration will be given under the auspices of the American Secular Union and Freethought Federation on Jan. 29, 1904, at 7:30 p. m., at the Hull House, 335 South Halsted street, in commemoration of the 167th anniversary of Thomas Paine and the 80th anniversary of the birth of Judge C. B. Waite. Tickets may be obtained of E. C. Reichwald, 141 South Water street.

The greatest evil of our times is the prevailing cowardice. We do not dare to assert our opinions, to bring our outward lives into harmony with our inward convictions.—Max Nordau.

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

Clara J. L. Pierce, Brockton, Mass.: The increased price is none too much for Lucifer. I hope always to be a subscriber. Lucifer has done much good in my family and among my friends.

Mrs. S. M. A.: Inclosed find $1, for which please send me Lucifer for another year. I am not able to pay more. If I were, I would gladly do it. My husband would not let me have the dollar if he knew I was going to send it for Lucifer. I am deeply interested in it and will not do without it if I can get it for $1.

G. A. F. de Lespinasse, Orange City, Iowa: Inclosed find $5. This is toward buying stamps to mail Lucifer—passive resistance against the powers that be. If it can't be mailed any other way, put it in an envelope and mail as a letter. If the rest of your subscribers also put their shoulders to the wheel more or less according to ability Lucifer can give its would-be suppressors the "merry ha-ha!"

Oscar Rotter, New York City: I was sorry to learn of Lucifer's latest trouble with our "free government" of our "free American people." The main difficulty is with the people, the "citizens" who neither care for nor want freedom. They have to be shaken up to get them out of their indifference. I am glad to see organized labor gradually become interested in the John Turner affair and the principle involved in it. Inclosed find $2.50 to pay for my arrears and a year's subscription to Lucifer.

H. C. Roberts, Bennington, Kan.: There must be no wavering now on the part of those who stand for the principles for which Lucifer has so long and valiantly contended. Lucifer must continue to appear weekly, no matter at what financial cost to its patrons and subscribers. The interference with the legitimate interests of the common people, while immunity is given to the rich and powerful corporations of the parasitic class, should be a striking object lesson of the intolerance and inefficiency of arbitrary government of man by man.

R. N. Douglass, Postville, Iowa: For the inclosed stamps send me "Who Is the Enemy?" The extra stamps are to pay our Uncle Sam for bringing my Lucifer to me. I am unable to call to mind the article in Lucifer which Uncle Sam objects to, and yet it seems to me that I have read every article in every number. If you have a copy I wish you would mark it and send it to me. If you can't send it by mail, send it by express, and if you are unable to do that I will go down to Chicago and get one.

[We are unable to comply with this request for the reason that we have not been told which is the offending article. The edition was confiscated with no explanation further than that it contained something "unmailable."—L. H.]

E. L. Small, North Truro, Mass.: I have been a subscriber to your interesting little paper ever since the Walker-Harman prosecutions in Valley Falls. But for those prosecutions I should likely never have subscribed for it. The advertisments are the least interesting part of the paper, which I want in order to keep posted as to what is going on in the world of thought. Inclosed find $1 to apply on extra subscription cost. I pay it rather than be deprived of Lucifer, but I do not feel pleasant toward the administration that thus robs me and my friends. I suggest that you insert a request to all friends to write the congressmen from the districts in which they reside protesting against this outrage. Keep the request standing from week to week. "Voting with the postage stamp," the Rural New Yorker calls it.

Daniel Devroey, Green Bay, Wis.: Find inclosed $2 for subscription for another year, and to help it to turn a little more light on the important subjects it deals with. It is to be hoped that the United States officials may profit by this light and that it will enable them to see their way more clearly. It is light that we need, but it seems that the officials do not want us to have it. The late Pope Leo said a little over a year ago in his encyclical letter that Socialism was a bad thing, as it made people too smart; and so they think such papers as Lucifer give too much light and should be suppressed. Twice in the past have I signed protests against the imprisonment of Moses Harman—when he was incarcerated in Kansas, not because he was a bad man, but because he published a paper that helped people to see more clearly. The more enlightened we become the earlier present evil conditions will come to an end.

W. P. Ward, Erick, Okla.: It is too bad that the people who support the postal system are denied the right to receive a paper that they want without paying excessive postage. I have always voted and worked with the Republican party, but with these repeated wrongs such as inflicted upon your worthy paper I believe I shall be driven from its ranks. Herewith find $2 renewal of my subscription to Lucifer.

MARRIAGE LAWS AND CRIME.

Marriage and divorce laws are receiving considerable attention, now, in this nation. There is just cause why all frills should be removed from marriage laws. Hill-El, the leading teacher in the age that produced some of the original writers for the New Testament, held liberal ideas about divorce. If you will read the Lord's Prayer and apply it to other parts of the New Testament you will find that the model, for a Jesus Christ taught there should be no marriage nor giving in marriage on earth.

Marriage laws cause crimes. Hill-El said a just cause for a man to divorce his wife was established if she did not cook his meat properly. Moses also made a law that made it quite easy for a man to divorce himself from his wife. Numerous causes are given now by the seekers for divorces, among which have appeared: "Abused his wife's pies"; "Wedded life is too dull—A 19-year-old bride wearies of peaceful domestic life"; "Helps wife wed another—An ex-husband is best man when wife marries another man"; "Goes home to mother too often, cause of a plea for divorce"; "She loved man her husband shot to death," etc.

Turn to the cry of distress among some who want to meddle with other people's business, but which is none of their business—*e. g.*, wives murdered, husbands killed by wives. Much better would be the results if divorces were as easy for both sexes (if marriage laws are to be) as made by Moses for men, according to the Bible.

I hope this subject may not be allowed to rest at present, because horrible crimes are caused by the marriage laws and lack of equal and just divorce laws in all states.

AUBIN F. HILL.

SPENCER'S SENSE OF THE INCONGRUOUS.

Herbert Spencer's sense of humor was imperfectly developed, but he had a keen eye for the "incongruous." Speaking of war as it is conducted, though not with reference to benevolent assimilation, he said: "A people which gives to its soldiers the euphemistic title of 'defenders of their country,' and then exclusively uses them as invaders of other countries—a people . . . that within its bounds forbids prize fights, but beyond its bounds frequently takes scores of lives to avenge one life—a people which at home cannot tolerate the thought that inferiority shall bear the self-inflicted evils of inferiority, but abroad has no compunction in using bullet and bayonet for the conquest of the uncivilized, arguing that the inferior should be replaced by the superior—such a people must think crooked about the ultimate principles of right and wrong."

If any part of Mr. Spencer's estate were situated in this country, there is one of his executors who could not come here to settle it. The executor is the Hon. Auberon Herbert, the Anarchist whom Huxley, in his essay on "Government," acknowledged by name as his friend. Mr. Spencer probably did not see the humor, and possibly missed the "incongruity," of appointing as his executor a man who cannot enter the country where his writings were first welcomed. And here arises a question.

If men not well disposed toward organized government are to be pushed back into the sea when they touch our shores, why should the writings of such men be admitted to the country and distributed by the government through the mails? For, after all, it is not the *men* who are regarded as dangerous, but their ideas. I suppose the secretary of labor and commerce has given some thought to the difficulties he would meet in detaining an idea at Ellis Island, and deporting the same on the vessel that brought it over.—G. E. M. in Truth Seeker.

MARRIED IN PIQUE, BUT ESCAPED.

In the Supreme Court of New York the other day an interlocutory decree of marriage annulment was granted nullifying the marriage of Herbert P. Ingalls and Mina Dalton. It is said by lawyers that this decree is unique in that the ground on which it is granted is that Miss Dalton became Mr. Ingalls' wife out of pique and without the slightest intention of bestowing upon him more than a platonic friendship.

It appears that Mr. Ingalls and Miss Dalton met in the winter of 1900 and the former became fascinated. He sued for Miss Dalton's hand, but she refused him courteously but firmly. As the repulsed suitor left her presence he said: "You don't think you love me now, but search your heart carefully. My proposal holds good. If you ever change your mind about it just send for me." A year passed without a word. Then, one day, the telephone bell rung in Mr. Ingalls' office. It was Miss Dalton. "I've changed my mind," she said, "come to me at once." Ingalls got in a cab and started for Miss Dalton's home. Her welcome was cordial, but her manner constrained. "I will now marry you if you still wish it," she said, "but I cannot give you my love. You understand?"

He said he did, but he evidently did not. In the same cab in which he came they were driven to a near-by church and the ceremony was performed. But the chilliness of his bride became uncomfortable and after thirty-six days of it he kicked over the traces, called a family council and demanded an explanation.

"You shall have it," said the bride. "I married this man out of pique. I love another. We quarreled and I in anger allowed this man Ingalls to marry me. But I told him I could not love him. He should have known what that meant. He said he understood."

The disgusted bridegroom moved that night, and his wife went on the stage. Finally she again met the man—H. W. Mercer—a quarrel with whom had been responsible for her pique and her marriage. Hence the suit for divorce, followed speedily by the announcement of the engagement.

If flighty girls are to be allowed to make ducks and drakes of the marriage laws in this fashion, how can we expect them to be respected?—Editorial in Boston Traveller, Jan. 19.

"WHO IS THE ENEMY?"

Hugh O. Pentecost writes thus to Edwin C. Walker about the latter's new work, "Who Is the Enemy: Authony Comstock or You?" "Your pamphlet is a strong discussion of the question at issue that one could give to a conservative friend with some hope that he might read it through."

Dr. R. W. Shufeldt, biologist, author of several scientific works and of more than seven hundred articles on medicine, travel, science, sexual problems and other subjects, writes to E. C. Walker: "I thank you very much indeed for the copy you sent me of your valuable pamphlet, 'Who Is the Enemy: Anthony Comstock or You?' I have read it from cover to cover with the utmost satisfaction and unqualified approval. It is one of the best and strongest things you have put out, and I am with you solid in both the letter and spirit of it. I prize the copy most highly." Ask for table of contents and specimen pages of "Who Is the Enemy?" or send 20 cents to this office for the pamphlet.

BOOKS AND PAMPHLETS.

TRUE MANHOOD.

AN INVALUABLE GUIDE TO HEALTH, STRENGTH AND PURITY.

BY E. R. SHEPHERD.

WHAT EVERY FATHER WANTS HIS BOY TO KNOW.

The Christian Endeavor World: "Its suggestions are wise and ennobling." Dr. Stockham, author of Tokology, says: "TRUE MANHOOD explains the transition from boyhood to manhood, giving knowledge of priceless value." Levant cloth, 328 pages. Prepaid $1. STOCKHAM PUB. CO., 70 Dearborn St., Suite 72, Chicago.

JUST OUT.

PARENTHOOD.

By Alice B. Stockham, M. D., author of "Tokology" and "Karezza." Highest ideals for best offspring. Vital and important subjects discussed, including new philosophy of the Creative Energy. G. G. Hunt says: "Many sentences of PARENTHOOD should be graven in gold and handed down to posterity." Prepaid, 25c.
STOCKHAM PUB. CO., 70 Dearborn St., Suite 72, Chicago.

SONGS OF A CHILD,
AND OTHER POEMS.

By "Darling" (Lady Florence Douglas, now Lady Florence Dixie). Parts I. and II. together in one volume, with three portraits printed in colors. Price $1.50; postage 12c.
STOCKHAM PUB. CO., 70 Dearborn St., Suite 72, Chicago.

ISOLA; OR, THE DISINHERITED.

A drama in six acts. By Lady Florence Dixie. With Foreword by George Jacob Holyoake. Colored frontispiece. Cloth, $1; postage 7c.
STOCKHAM PUB. CO., 70 Dearborn St., Suite 72, Chicago.

BOOKS AND PAMPHLETS.

KAREZZA.

SCIENCE OF MARRIAGE.

A godsend to every wife—a joy to every husband.

This work brings peace into homes disrupted by inharmony in the sexual relation. Dr. A. B. Stockham advises a practice which leads to individual liberty and to deeper love between husband and wife.

Dr. F. G. Welch: "After a personal trial of its teachings, I want to thank you for a great service to humanity."

Rev. George R. Ranshaw: "Out of a beautiful and ennobling experience, I can say, I KNOW."

Gives a high ideal of the marital relation and teaches control of the Fecundating Power.

J. A. Smalley, M. D.: "I have received more actual benefit from the practice of KAREZZA teachings than from all other books on Sexual Science."

A. B. Franklin, M. D.: "KAREZZA does more than any other single thing to make marriage a perpetual courtship."

LEVANT CLOTH, POSTPAID, $1.

STOCKHAM PUB. CO., 70 Dearborn St., Suite 72, Chicago.

MEN, WOMEN, AND CHANCE.

BY WILLIAM PLATT.

Containing two tales: The Ascent to the Heights, and Blind Men and Seeing. Well printed on heavy paper and artistically bound in cloth; gilt top, rough edges. Price 75c.
STOCKHAM PUB. CO., 70 Dearborn St., Suite 72, Chicago.

WOMAN AND HER RELATION TO THE CHURCH, OR CANON LAW FOR WOMEN.

BY HARRIET M. CLOSZ.

A succinct statement of the position to which women were doomed by the Church Fathers and authorities. Every woman should possess a copy. Price, 10c.
M. HARMAN, 500 Fulton St., Chicago, Ill.

THE PRODIGAL DAUGHTER; OR THE PRICE OF VIRTUE.

By Rachel Campbell. Together with Legal Wifehood, by Lucinda B. Chandler; Life's Gifts, by Olive Schreiner, and Marriage—What It Was and Is, and Will the Coming Woman Marry? Price, 25c. M. HARMAN, 500 Fulton St., Chicago

MISCELLANEOUS.

SEND 10c IN STAMPS FOR THREE NUMBERS, OR 50c FOR TWELVE MONTHS' SUBSCRIPTION TO

HUMAN NATURE.

It is a monthly magazine, now in the fifteenth year of publication. It is Unique, Eclectric and Scientific. It treats of Phrenology, Psychology, Health, Sociology and all subjects which pertain to the welfare of humanity.

The character of men and animals is in accordance with their physical organization. This is determined by size of body and brain, shape of head, texture, temperament and facial expression.

HUMAN NATURE illustrates these principles by picture and pen, and teaches its readers how to read character. Its ethics are ennobling; its style, while strong, is sprightly, and its literary standard high. You need HUMAN NATURE. Address

PROFESSOR ALLÆN HADDOCK,
PHRENOLOGIST,
1020 MARKET ST., SAN FRANCISCO, CAL.

A BARGAIN.

FOR SALE—The Brodhead Windmill plant, at Brodhead, Wis., is for sale cheap. It consists of a well-equipped foundry, machine shop and wood shop. The cause is poor health, old age, and inability to run it. It is located in as fine a country as can be found west of the lakes. It fell into my hands through a bankruptcy sale, and therefore I can sell for less than the tools cost. Inquire of
S. O. BISHOP, Brodhead, Wis.

A PRIVATE MATERNITY HOME

Or Lying-In Hospital for Women During Pregnancy and Confinement. Especially adapted to classes that wish to avoid publicity. We provide a home for the Infant by adoption if desired. For particulars and terms give description of case, and address C. S. WOOD, M. D., Suite 68, 119 LaSalle St., Chicago, Ill.

AT LAST I HAVE THEM!

Cabinet photographs of Ida C. Craddock, victim of the Postal Inquisition. We cannot sell her books, but you may have her picture and judge for yourselves why she incurred the enmity of the Censor. Two styles, 30c each, two for 50c. Address EDWIN C. WALKER, 244 W. 143d St., New York, N. Y.

WANTED—100 women to study medicine or midwifery. Next term begins January 1, 1904. College of Medicine and Surgery, 245 Ashland Blvd., Chicago, Ill. DR. FLORENCE DRESSLER, Secretary. (Dept. A.)

BUSINESS AND PROFESSIONAL CARDS.

OTTO WETTSTEIN,

THE LIBERAL MAIL-ORDER JEWELER.

Now permanent at No. 110 N. Kensington Ave., La Grange, Cook Co., Ill. Can save you 10 to 20 per cent on Watches, Diamonds or anything in the Jeweler's Line. Write me and receive prices and my great little tract, "Theism in the Crucible," free.

J. H. GREER, M. D.,
52 DEARBORN ST., CHICAGO.

Office Hours—9 a. m. to 6 p. m.; Wednesdays and Saturdays, 9 a. m. to 8 p. m.; Sundays, 9 a. m. to 12 m.
Telephone, Randolph 42.

DR. OGILVIE A. RICE,
DENTIST.
1556 MILWAUKEE AVE., COR. WESTERN, CHICAGO.
Telephone West 141.

PHILIP G. PEABODY,
ATTORNEY AND COUNSELLOR AT LAW.
15 COURT SQUARE, ROOM 61.
BOSTON, MASS.

BOOKS AND PAMPHLETS.

EVERY WOMAN SHOULD OWN

TOKOLOGY.

A COMPLETE HEALTH GUIDE.

BY ALICE B. STOCKHAM, M. D.

Teaches possible painless pregnancy and parturition, giving full, plain directions.

Treats of diseases of women and children; contains practical teachings on Change of Life, limiting offspring, etc.

Lizzie N. Armstrong writes: "If I knew I were to be the mother of innumerable children it would have no terrors for me, so great is my confidence in the science of Tokology."

Dr. C. B. Willis: "Tokology is doing more for women than all other books put together."

CLOTH, PREPAID, $2.25; LEATHER, $2.75.

STOCKHAM PUB. CO., 70 Dearborn St., Suite 72, Chicago.

VICE: ITS FRIENDS AND ITS FOES.

BY EDWIN C. WALKER.

Contents—Brotherhood of Man; The Recognition of Facts; Folly of "For Men Only"; Definition of Vice; Horrors of Prostitution; Abnormal Sexuality; Errors of Fathers, Mothers and Teachers; Persecution Does Not Reform; Prostitution and the Crusaders; The "Spoiling of the Heathen"; What Are the Effects of Raids and Crusades? The Economic Side of the Problem; Party Politics in Vice Crusading; In What Does Prostitution Consist? Some Causes of Prostitution; Two Kinds of Prostitution Compared; The Opponents of Divorce; "Purifying" the Tenements; Action for Advanced Women. With Appendix: The Wanderings of a Spirit; Our Fair Civilization; The Folly and Cruelty of It All. Price 15c.

M. HARMAN, 500 Fulton St., Chicago, Ill.

LOVE'S COMING OF AGE.

BY EDWARD CARPENTER.

A treatise on Sexual Science and Marriage, rich in thought and strong in expression. Emphatically a book for the thinker.

Carpenter holds that woman's freedom is based upon economics; she must be independent financially that she may not be forced to sell herself in or out of marriage. He also makes a strong plea for a motherhood of freedom and thoughtful preparation.

AMERICAN EDITION, CLOTH, PREPAID, $1.

STOCKHAM PUB. CO., 70 Dearborn St., Suite 72, Chicago.

RELIGION AND RATIONALISM.

THE RELATIONSHIP OF EACH TO HUMAN LIBERTY.

BY E. C. WALKER.

The religionist, fancying that he has the whole truth, is logically opposed to investigation, and he appeals to physical force to arrest the discovery of new truths. What Rationalism is, and how many believe themselves Freethinkers who are only unbelieving or disgruntled religionists. The necessity for separate organization and a division of labor among reformers. The Secular Union. Important facts and arguments in a compact form. Price 5c.

M. HARMAN, 500 Fulton St., Chicago, Ill.

CREATIVE LIFE.

A BOOK FOR YOUNG GIRLS.

BY ALICE B. STOCKHAM, M. D.

A timely and important message not found in text books. Every girl seeks and should have this true, plain and practical knowledge. One writes: "Thank you, thank you, dear Doctor, for the plain but beautiful thoughts. Womanhood, motherhood and life have new meanings. You ennoble your theme." Prepaid, 25c.

STOCKHAM PUB. CO., 70 Dearborn St., Suite 72, Chicago.

THE STRIKE OF A SEX.

A NOVEL BY GEORGE N. MILLER.

FORTIETH THOUSAND.

"The Strike of a Sex" is a fascinating novel bearing upon the sexual relations. It is a bold protest against the customary life of most married people, and at the same time a prophecy of happier conditions between man and wife. Prepaid, 25c.

STOCKHAM PUB. CO., 70 Dearborn St., Suite 72, Chicago.

WHAT THE YOUNG NEED TO KNOW.

A PRIMER OF SEXUAL RATIONALISM.

BY E. C. WALKER.

"Let us cease to be ashamed of what makes us men, of what makes us women, of what gives us the kisses of lovers and the encircling arms of babes."

Paper covers; 42 large pages. Price 10c.

M. HARMAN, 500 Fulton St., Chicago, Ill.

"PERSONAL EXPERIENCES OF TWO AMERICAN ANTI-VIVISECTIONISTS IN VARIOUS COUNTRIES."

BY PHILIP G. PEABODY.

With an Appendix by Col. Robert G. Ingersoll. Reduced from 25c to 15c. Apply to PHILIP G. PEABODY, 15 Court Square, Boston, Mass.

PRIESTLY CELIBACY.

By Prof. A. L. Rawson. Together with The Incoherence of Transition, by E. C. Walker; Motherhood in Freedom, by Moses Harman; The Greatest Sin (an allegory), by R. B. Kerr, and Jealousy, the Foe of Freedom, by Oscar Rotter. Price, 25c. M. HARMAN, 500 Fulton St., Chicago.

THE RIGHTS OF CHILDREN.

By R. B. Kerr. Together with What Are Women Here For? by E. B. Foote, Jr., M. D.; The New Martyrdom, by Lillian Harman, and The Will, from the French of Guy de Maupassant. Price, 25c. M. HARMAN, 500 Fulton St., Chicago.

A TALE OF THE STRASSBURG GEESE.

By R. B. Kerr. Together with The Strike of the Strassburg Geese, by C. W. Coolridge; A Traveler's Tale, by R. B. Kerr; The Cat's Story, by Emile Zola. Price, 25c. M. HARMAN, 500 Fulton St. Chicago.

1005

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

BOOKS AND PAMPHLETS.

HILDA'S HOME.

A STORY OF WOMAN'S EMANCIPATION.

BY ROSA GRAUL.

With Macaulay, Rosa Graul would say: "The cure for the evils of liberty is more liberty." Hence she has no fears that under Freedom the Home and the Family would cease to exist, or that woman would be less loving and lovable, or that man would be less manly and honorable. On the contrary, she maintains that only in the soil and atmosphere of freedom is it possible for true womanhood and manhood to live and flourish.

426 pages. Cloth, $1; paper, 50c.

M. HARMAN, 500 Fulton St., Chicago, Ill.

MARRIAGE IN FREE SOCIETY.

BY EDWARD CARPENTER.

One of the best short works on the subject. A charming little gift book.

"Love is doubtless the last and most difficult lesson that humanity has to learn; in a sense it underlies all the others. Perhaps the time has come for the modern nations when, ceasing to be children, they may even try to learn it."

DAINTILY PRINTED. PREPAID, 25c.

STOCKHAM PUB. CO., 70 Dearborn St., Suite 72, Chicago.

OUR WORSHIP OF PRIMITIVE SOCIAL GUESSES.

BY E. C. WALKER.

Contents—Love and Law; The Moloch of the Monogamic Ideal; The Continuity of Race-Life, and Tyranny; Food and Sex Fallacies, a Criticism; When Men and Women Are and When They Are Not Varietists; The New Woman: What Is She? What Will She Be? The State Hiding Behind Its Own Mistakes; Bishop Potter's Opinion of Divorce; Love: Its Attraction and Expression; Is She an Honest Girl? Lloyd, Platt, and the Pitiful Facts; Social Radicals and Parentage; Anthropology and Monogamy; Love and Trust Versus Fear; Reflections Upon Reading William Platt's "Women, Love and Life." Price 15c.

M. HARMAN, 500 Fulton St., Chicago, Ill.

A CITYLESS AND COUNTRYLESS WORLD.

AN OUTLINE OF PRACTICAL CO-OPERATIVE INDIVIDUALISM.

BY HENRY OLERICH.

Regarded by many persons as a more interesting and consistent economic reform novel than Bellamy's "Looking Backward."

Bound in red silk with gold title. Nearly 450 pages. Paper, 50c; cloth, $1.

M. HARMAN, 500 Fulton St., Chicago, Ill.

GOVERNMENT ANALYZED.

BY JOHN R. KELSO.

Contents—Derivations and Definitions of Political Terms; Various Forms of Government; General Principles of Government; Origin of Government; Declaration of Independence; Articles of Confederation; Defects of the Confederation; Formation of the Constitution of the United States; Taxation; Tariff or Protection; War Punishments; Marriage; Religion; Prohibition; Money; What a Government Should Be.

519 pages. Cloth binding somewhat damaged, and reduced from $1.50 to 50c.

M. HARMAN, 500 Fulton St., Chicago, Ill.

ORIGIN OF THE FAMILY, PRIVATE PROPERTY, AND THE STATE.

BY FREDERICK ENGELS.

Chapter titles: Prehistoric Stages; The Family; The Iroquois Gens; The Grecian Gens; Origin of the Attic State; Gens and State in Rome; The Gens Among Celts and Germans; The Rise of the State Among Germans.

217 pages; bound in cloth. Price 60c; postage 5c.

STOCKHAM PUB. CO., 70 Dearborn St., Suite 72, Chicago.

THE STORY OF IJAIN;

OR, THE EVOLUTION OF A MIND.

By Lady Florence Dixie. With Epilogue by "Saladin" (W. Stuart Ross), and four illustrations beautifully printed in colors. Price $1; postage 8c.

STOCKHAM PUB. CO., 70 Dearborn St., Suite 72, Chicago.

THE CURSE OF MATERNITY.

From the French of Henry Fevre. Together with How to Escape the Curse, by Jonathan Mayo Crane; Woman's "Duty" to Bear Children, by E. C. Walker; True and False Morality, by C. L. James; and Love's Law, by William Francis Barnard. Price, 25c. M. HARMAN, 500 Fulton St., Chicago.

THE ABOLITION OF MARRIAGE.

By John Beverly Robinson. Together with Isabel's Intention, by Mariette; Reminiscences of Berlin Heights, by A. Warren, and The Sexes and Love in Freedom, by Oscar Rotter. Price, 25c. M. HARMAN, 500 Fulton St., Chicago.

THE UNWOMANLY WOMAN.

By Lizzie M. Holmes. Together with That Great Fraud, Telepathy, by Moses Hull; Virgin Soil, by George Egerton, and Normal Sexual Action, by Ernest Wiume. Price, 25c. M. HARMAN, 500 Fulton St., Chicago.

RULED BY THE TOMB. A discussion of Freethought and Free Love. By Orford Northcote. Price, 10c. M. HARMAN, 500 Fulton St., Chicago.

INSTITUTIONAL MARRIAGE. From the viewpoint of an exiled Marsian. By M. Harman. Price, 5c. M. HARMAN, 500 Fulton St., Chicago.

LIBERTY: Political, Religious, Social and Moral. By A. F. Tindall. Price, 5c. M. HARMAN, 500 Fulton St., Chicago.

THE REVIVAL OF PURITANISM, by E. C. Walker. Price, 10c. M. HARMAN, 500 Fulton St., Chicago.

LUCIFER. Bound volumes, $1.75; unbound, $1. M. HARMAN, 500 Fulton St., Chicago.

THE COMING WOMAN, by Lillie D. White. Price, 5c. M. HARMAN, 500 Fulton St., Chicago.